

# PRANAM

**Suva Sectorial Magazine**



OCT 01



Ashram at Ananda Madhurii.



View from Dharmacakra Hall at Ananda Madhurii.

## Supreme Command

Those who perform sadhana (meditation) twice a day regularly, the thought of Parama Purusa (the Supreme Consciousness) will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day inveriably - verily this is the command of the Lord. Without Yama & Niyama (morality), sadhana is an impossibility; hence the Lords command is also to follow Yama & Niyama. Disobedience to this command is nothing but to throw one self into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of rightousness.

Shrii Shrii Anandamurti

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Ed.

# Physical Propulsion, Psychic Propensities and Spiritual Attainment

Shri Shri Anandamurtii

The subject of today's discourse is "Physical Propulsion, Psychic propensities and Spiritual Attainment." Wherever there is any physical structure, be it animated or inanimate, there is certain propulsion, or you may say propulsive propulsion. In the case of inanimate objects the propulsion is of physical nature. In magnets there are certain characteristics. In water there are certain characteristics. These are all their physical propulsions or propulsive propulsions.

In the case of animated structures, in animals or in human bodies, the propulsion is based on psychic specialities. That is, the propulsion is psycho-physical.

Everything moves in this universe; everywhere there is expressed dynamicity. Nothing is static in this universe of ours. Not only in the realm of physicality, but in the psychic stratum also there is, we find, this movement. In the psychic stratum, rather in the psychic arena, the movement takes place through different propensities and with the help of certain inferences. So the mental structure of each animated body moves sometimes with proper acceleration, sometimes with retardation. Where there is retardation, a day will come when the mental structure will get crudified and become one with crude or material objects. Those who have not got any subtle idea or ideology or goal they are sure to become one with the crude world, one with the physical world, one with the world of atoms and electrons. What a dangerous situation! They will lose their identities and become one with the dust of the earth. So it is the duty of each and every sane human being to see that there remains movement in his or her mind, in his or her mental world, and that mental world, that mental movement should be charged with proper acceleration, because

when there is no acceleration, retardation is sure to take place.

Now in the realm of physicality, in the stratum of physicality, there is some urge, and there is some movement rather actional movement. This urge is psycho-physical. What is this urge?

"Phalisyatiiti vishva'sah siddherprathama laks'anam

Dvitiyam shraddhaya' yuktam trtiyam' gurupu'janam

Caturtho samatabha'vo paincamendriya nigrahah

Sast'ashca pramitaharo saptamam' naeva vidyate

In this phase of physicality, the first item of the psycho-physical urge is the firm determination that I must be successful in my mission." This firm determination is the first requisite factor. The second item is that one should have respect for one's goal. "Shrat + dhashraddha". "Shrat" means satyam, the Supreme Veracity, and "dha" means movement towards that. So "shraddha" means movement towards the Supreme Veracity. Sometimes people wrongly understand the word 'shraddha' Shrat satyam Tasmin dhiiyate ya' sa' shraddha.

Trtiyam gurupu'janam : one should do as per the gospels of the preceptor. Caturtho sama'ta'bhavo : one must have balanced mind, that is, one must establish Prama' within and without i.e. in the physical, psychic and spiritual spheres. If Prama' is lost, it must be restored immediately.

Paincamendriyanigrahah; one must have self-restraint, one must not be goaded by crude propensities. How can a person who has no control

over himself or herself, exercise control over others? It is not possible.

And "Sastas' thashcaprimi-taharo" : one must have a balanced diet. "Whatever I get, that I will eat" - this must not be the policy of a sane being. This human body is a composite of protoplasmic cells, and these protoplasmic cells are made of the food we take in. If the food and drink is defective, the protoplasmic cells will also become defective, and the human mind, which is the collective mind of so many protoplasmic minds, will also become defective. That is why tamasik or static food has a negative influence on the human mind. These are the requisite factors.

And in the psychic sphere, when the mind proceeds internally towards its Supreme Fulfillment, there will also be three separate stages for accelerated progress : Pranipatena, Pariprashnena, sevya. Pranipa'ta means surrendering oneself before one's goal. The attitude of self-surrender is represented by sa's'taunga pranama, which means to lie flat in a straight line like a rod. The idea is, however crooked I may be to others, to my ideology I am as simple and straight as a rod. That is why I lie prostrate.

When one surrenders before one's ideology, one will automatically attain self-knowledge. One need not move here and there in pursuit of self-knowledge.

"Idam tiirtham' idam' tiirtham Brahante ta'masa'h jana'h"

Atma' tiirtham' na ja'nanti katham' moks'a vara'nane.

Here is a place of pilgrimage: if one takes a holy dip in this holy place of pilgrimage one will acquire one sort of merit. Over there is another place of pilgrimage : if one pours

water on the deity over there one acquires another sort of merit. One does not acquire any spiritual progress in this way. This is not the path of true spirituality. One will have to move internally. So only a person who surrenders himself before his ideology can attain self-knowledge. This is the only way.

Pariprashna' means to get the detailed answers to all the questions which will facilitate one's individual progress as well as the collective progress of the cosmos, and also to apply that acquired knowledge in accelerating both individual and collective progress. Pariprashna' does not mean to become a ship of knowledge : it means to know the answers to those queries which will accelerate and make smooth the path of progress.

And the third one of 'sevaya'. 'Seva' means rendering selfless service to the universe, not to a particular group of people but to anybody and everybody, to all living creatures-animals, plants or human beings. Service is unilateral, not mutual. Where it is mutual, it is not service, it is commercial transaction. You are giving salt to somebody and he pays you in return. This is not service. People should carry on commercial transactions to earn their bread, and render service in order to attain their spiritual progress. Only those are successful people who follow this principle in life. This is the dharma of humanity. This is the practical dharma. When people deviate from this practical dharma, their progress is stopped, and the prama' trikona is the physical stratum is also destroyed. And in the absence of prama' trikona in the physical stratum, material prosperity will become an impossibility.

Now you are to move towards the

spiritual world from the psychic stratum. When one proceeds in the psychic arena, having attained prama' samvrrddhi in the individual and collective spheres, one should try to attain prama' rddhii also, and for this one requires two things. There must be some spirituo-psychic urge, and there must be some psycho-spiritual action, actional progress.

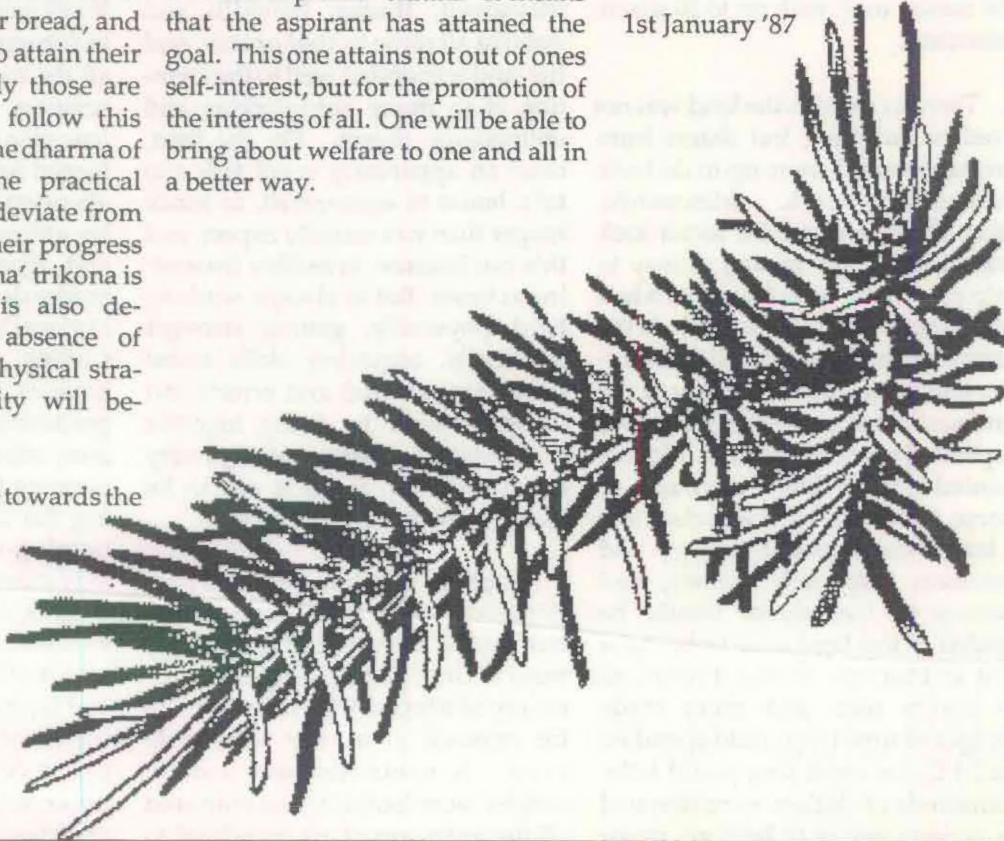
What is that spirituo-psychic urge or spirituo-psychic propulsion? It is, "I love my Lord, I love Him. I will recognise no obstacles, I will not care for anyone's blame or censure. The chariot of my victory will move undaunted, smashing all hindrances.

And on the psycho-spiritual path, one will proceed towards the object of ideation, the Supreme Entity, the Source of all benevolence. This movement towards the supreme Entity is not only intended for one's individual emancipation, but for the emancipation of the entire universe. In the field of actional progress, one will attain prama' in the psychic sphere. Prama' rddhi will be established both in the individual life and in the universe. And in the immediate next stage, that is in the psycho-spiritual stage one will attain a purely spiritual stance, that is, one will attain prama' siddhi. It means that the aspirant has attained the goal. This one attains not out of ones self-interest, but for the promotion of the interests of all. One will be able to bring about welfare to one and all in a better way.

In the last stage of this movement, that is in the spiritual sphere, one comes in contact with the kaoshikii shakti the primordial force of creation. And through the loka trikona which was established through prama' siddhi, which has prama' samvrrddhi as one side, prama rddhi as another side and prama' siddhi as the third side one approaches the vertex of the guna trikona. This is the particular vertex of the unbalanced triangle, from which the kaoshikii shakti came out, moving in a straight linear order, not in a systaltic way.

Now in this final stage of spiritual practice, the kaoshikii shakti will move in a straightline in the opposite direction, along the upward movement of kula kundalinii, and finally one will become one with the guna trikona. This is the state of perfect consummation of human existence : this is the glory of Supreme Spiritual attainment. You are the spiritual aspirants, it is your duty to establish a balanced triangle through prama' sam'vrddhi in the physical sphere, prama' rddhi in the psychic sphere, and prama' siddhi in the spiritual sphere. By this, your coming to this earth will be justified, and the world will remain ever grateful to you. Dharma Mahacakra, Tiljala, Calcutta

1st January '87



# ANANDA MADHURII

## Our Home, that Guides Us Home to You.

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Janakii

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The land, 63 acres of beautifully diverse bush and rainforest 20 minutes drive from the town of Gympie, Queensland, was originally discovered by a touring Didi. It was bought in October, 1980, with financial help from a few sisters in particular who took out personal loans or lent or gave quite large sums of money. Utpala donated a ute which was, and still is, invaluable for the land. In 1982 Didi Ananda Bratati, Kusumita & Rakhi lived on the land for months, in the toughest conditions, and constructed a small stone and wooden dwelling partially open to the elements, which became sadhana/living/kitchen/sleeping rooms - everything in one for those who lived there. (In March this year we completely rebuilt this building - known as "the shed", with lots of windows and a completely new, steeply pitched roof.) Every year since January 1982 the annual sectorial WWD retreats have been held on the master unit, with up to 50 sisters attending.

Then for months the land was not lived on full-time, but sisters from Brisbane would come up to do basic maintenance work. Meanwhile, other sisters around the sector took responsibility for raising money to help pay off the bank loan which had been taken out to buy the land. At the sisters' retreat in January 1984 everyone was struck by the beauty of the land and the special energy it has as a spiritual place for women. No-one wanted it to be fallow anymore, or worse, to be sold, but it was clear that a lot of commitment, energy and resources (especially money, and women to live there) would be needed if the land was to be used well and become all that it could be. So sisters then and there made pledges of time they could spend on the M.U., or ways they could help. Thousands of dollars were donated by various sisters to help get major

developments happening in this second stage of growth. And although in the months that followed some things changed with the course of individual women's lives, the love that sisters have for this land and the desire to see it give shelter, energy, strength and inspiration to all women who come to visit or stay, brought about a new and exciting phase of activity.

In June 1984 Devaki and her puppy friend Rama lived on the land, often alone, making the land and shed more livable and preparing some of the groundwork towards being able to build. In August 1984 Janakii and Minaksii also moved to the land. Gillian (now Jayashnii), an architect from Sydney, gave many hours of her time to design and draw up plans for a house to be built, selected the site for the first hours when walking around the land one day. Then other sisters - Bhasanti, Mayadevii, Jharna, Niiradhi and Ashoka all came to visit or stay, and the land responded well to the attention of so many hardworking and enthusiastic sisters. On the land, even an apparently small task can take hours to accomplish, as much longer than you initially expect, and this can become incredibly frustrating at times. But as always, working hard physically, getting stronger spiritually, acquiring skills (most often through trial and error!) and being inspired by being together with BABA's presence always very much with us, rewards are to be found in every task attempted.

Accommodation was strictly bring-your-own-tent in those days. But then a most exciting development in December, 1984 was the discovery of a forestry barracks for sale for removal at a very reasonable price. A removalist and a dam-builder were found, a dam built, and all the necessary plans submitted to

the council for approval for a building to be brought to the land. After the barracks arrived on the back of a semi-trailer, it took more than three months for it to be in a livable condition again, with four sisters spending much of that time helping with the stumping of the house. The removalists were Andy, a very lovely older man, and his wife Del who is his tireless and competent offsider. Andy takes exceptional pride in everything he does, and we're always grateful for his meticulous care and attention, and his willingness to explain things to us and to show his skills and knowledge.

In the next 8 months lots of things happened. At the sectorial retreat Didi's and sisters decided to hold the second Women Spiritual Festival (Mahila Mela) on the master unit in September, 1985. This meant that a lot of development would need to take place in a short amount of time. Work on painting the barracks began in earnest - a major task to scrape off all the old paint with tiny hand scrapers. Three paddocks were fenced in readiness for the first four-legged full-time residents, and soon after two horses, Shaelaja and Kishalay arrived. A few months later Alo and Ajana, two Welsh mountain ponies destined to become dog-meat at a local horse sale, also came to stay. Cutting grass, clearing rocks and noxious weeds, removing lantana, preparing a site for a children's play area, strengthening existing fences, planting trees and vegetables, clearing the 2 smaller dams of weeds, burning off, building tank stands, designing and installing a complete irrigation system (which involved 12 women carrying a 2000 gallon water tank to the top of a very steep hill, and laying and burying hundreds of meters of polypipe), having the telephone connected and hiring a bulldozer to level a number of areas for camping sites and a parking area

near the front gate, were some of the many tasks undertaken by the sisters.

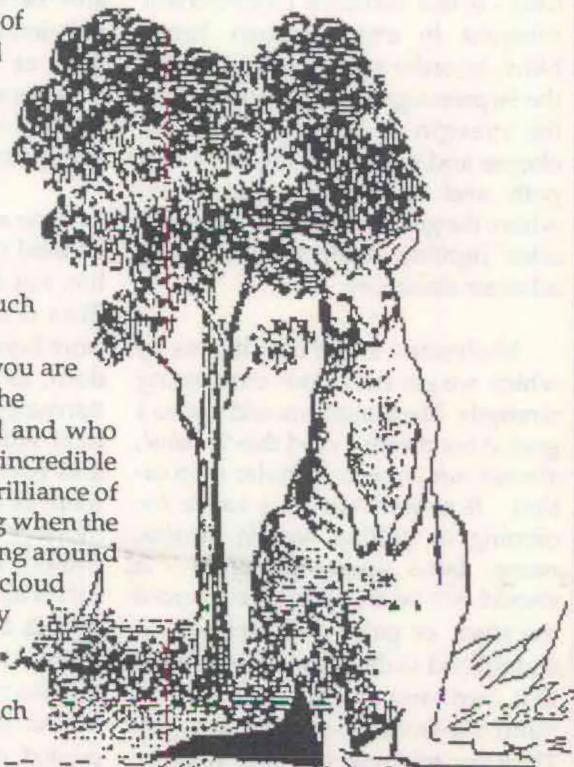
The most exciting news around this time was the house that had been found for sale in Gympie, which would be suitable as an ashram. Originally the intention had been to build, but it had become obvious that if a suitable house could be found, it would be cheaper, quicker and more practical to have it moved here. In April 1985 the house officially became ours, and for the months prior to it being brought here, much of the work sanding and priming was done in town because we were able to have the electricity reconnected so as to be able to use sanders. It was a beautiful old-style house with a huge verandah and lots of rooms. The house site was bulldozed and the collection of furniture and fittings begun. A few months later the house was hand-sawn by Andy into three parts, and brought to the land. Putting it all back together became an ominous but exciting task. With only a number of weeks until the Mahila Mela, many sisters rallied to the call for assistance. Stumping endlessly even with the help of Andy's post-hole digger required tremendous amounts of time and effort. The scraping, priming and painting continued, floors were sanded, puttied and estapoled, stoves and benches, sinks and cupboards installed - the list was endless. BABA's speed was never more obvious. Outdoor showers and toilets were prepared for the festival. Plumbers arrived to provide water to both buildings, two septic tanks, and a toilet and gas hot-water shower in the residential house. We had decided on solar electricity, and that was installed a couple of days before the festival began. The gasfitter arrived to connect the gas to the stoves and burners and hot-water system on the evening that the festival began! With the energy and atmosphere that all that hard work had created, the festival was an incredibly powerful spiritual experience for the 150 women and children who attended and were adequately catered for.

Over the next two years and up until now, many sisters have experienced the magic of the land. In Janu-

ary of this year BaBa gave the master unit its name - Ananda Ma'dhurii - "the charm of bliss". The present residents continue work on the land as well as other activities : running self-defense classes for women and children, involvement in the community center in Gympie, working full-time. A fortnightly school has been started on the master unit when a group of children between the ages of 3 and 11 years, and a couple of mums, enjoy 4 hours of various organised activities including art/craft, animal and plant care, gardening, bush walking and nature study, building and carpentry, drama and singing, sport, yoga and (of course!) horse-riding. Regular weekend workshops for local women are held, with classes on asanas, spiritual and social philosophy, and collective kirtan and sadhana. The residents provide full-time child care so as to free the mothers to be fully involved in what they're learning.

The land is a curious mixture of softness and rugged wilderness. It is nurturing, healing and relentlessly demanding-and always beautiful. When you live here all the time, you can sometimes forget the power it has; you don't notice its transforming quality. Even though living here is not such a hard physical strain as in the earlier years, the countless daily small struggles and clashes still exist just because of the nature of the place. But the internal joy and satisfaction in being part of a special project for BaBa and being part of such an important opportunity to learn about so many things on so many levels, one can only appreciate such an experience. There are countless ways in which you are continually reminded of the special quality of the land and who its for. It might be in the incredible stillness of the night, the brilliance of the stars, or in the morning when the sun rises hot and everything around you is sparkling; or some cloud formation or a particularly beautiful play of light and shade on the hills; wallabies chasing each other over the slope; the

silhouette of the rainforest against the evening sky; the eagles suspended so high in the sky gliding effortlessly around and around. It's then you know that the land is very special, it's natural tranquility and beauty, the unpredictability of nature and the untamed power of the elements around you, everything about it provides a unique environment for sadhana and growth on many levels. Again and again sisters who come here say the same thing, that it's a spiritual place, a place for women, a place for healing, regeneration and growth. And for all of us there is the opportunity to become closer to BaBa in a supportive and loving environment. Ananda Madhurii....Our home that guides us home to YOU.....



# Freedom in Devotion

Ac. Hiranmayananda Avadhuta

Humans want peace, freedom and happiness. We don't want pleasure, we want happiness- we don't want conflicts, we want peace, we don't want bondage, we want liberation-freedom. It is said "Pa'shabaddho bhavet jiiva, pa'shomukta bhavet shiva". In order to free us from chains or bondages, we need to accept the path of becoming Shiva, an embodiment consciousness. And the life itself is an ideological flow with the constant efforts to become, "good to better, better to best" transcending the pashubha'va to jiivagha'va and jiivabha'va. To be established in Shivabha'va or Shivatra' one needs to channelise the momentum of life by vibrating every cell of human existence into the great ocean of knowingness. It is the normal trend of mind to be greater, to know the unknown and to achieve the unachieved- "whole". In fact, in the path of evolution, we all are knowingly or unknowingly making an effort to be the greatest and Supreme One. It is a common characteristic inherent in every human being. Now, in order to attain the 'whole', the Supreme goal one has to measure the strength of capacity in oneself, choose and select the proper or best path and create an environment where the goal will be fulfilled: even after fighting against all sorts of adverse situations.

Meditation is the best means by which we get enormous everlasting strength. Meditation should not be a goal, it is a means. And this 'means', should not have any cruder motivation. It should not be a cause for earning or getting wealth, health, name, fame and reputation. It should not be a tiny bridge to cross the river or pains and sorrows. It should end in devotion. Many think that meditation means relaxation, a mind free from anxiety and thought. They try to think nothing, making

the mind a vacuum. Some other people think meditation is meant for getting some mental power and performing different miraculous abnormal, or extraordinary acts. I have also heard from many persons adept in arts, paintings and writing that their artistic pursuits is their 'own meditation'. It is somewhat right to say that the meditation of a great artist is nothing but the ending of the thought space provided the mind enters into a dimension of infinity where the artist will act with the unseen and invisible helping hands of the Great Magician who is working behind him or her. In that particular phase of making artistic creation or expression action becomes inaction, efforts or practice turns into play. One attains this sort of beauty of meditation when we never know where we are, where we are going and what is the end of it, being lost in infinity. At this period the meditative devotee becomes like a free bird in a sky of infinity moving eternally under His Cosmic guidance. So, the aim of meditation should not be physical or psycho-physical satisfaction, as in these limited levels of experience one gets the chance only to forget or abandon their self or consciousness.

One may momentarily forget the turmoil or trials and tribulations of life, but this kind of ending of conflicts is not necessarily a mind free from bondages. It can't be total freedom, as one again comes back to normalcy with all other kinds of turmoil which makes one repeat over and over again that state in which there is more worry, more tension, more problems, and anxiety. So, we should not advocate "Dhya'nam' nirvis'ayam manah" as the meditation is a mind free from thought. Rather we should say that meditation is a mind with cosmic thought or divine idea. Let the mind be focussed on One and towards One,

who is beyond relativity and who will always enable us to expand our spirit.

How to attain this 'One', the Supreme Self from whom we get the strength. For that one has to take the strongest and boldest decision with courage to go and march ahead in the path of devotion. Let devotion be our goal, not the means. Let us choose devotion, as the goal of life in this torn desert world, where desire, hopes, aspirations with all kinds of ambitions, pleasurable aim of life is playing the dynamic role. Devotion ends in itself. It can't be a constant product of the faculty of mind, thinking, feeling and willing. Thought destroys feeling, a feeling being loved by Him.

Devotion is not the product of feeling which is past or which will come in future. It is an eternal property of a devotee who feels it every moment. Only one has to feel and project it. For that one may even try to feel, imagine and imitate in the beginning. As we think, so we become. So, constant practise will help a spiritual aspirant to achieve devotion. Only the fortunates achieve it by His grace. In devotion, there is no fear, hatred, obligations. It is not given by some other person. It is taken from the most Beloved One, who is our own. One has to do His work, know His tricks and get His blessings. So, devotion is the Best media for the realisation of Supreme self (Parama Purusa). If the life is a journey from the path of imperfection to perfection, one must carry devotion always with oneself. There could be thorns on the path, one may stumble on the rocks in the darkness, thunder may come, fire of the lightning may touch, still one has to feel His devotion and carry on towards His Supreme goal. This is the only spirit where there is liberation and freedom of mind. Where there is

liberation, there is no worldly enjoyment, sense pleasures. Freedom of mind and attachment with the changing world can't go together hand in hand. So, those who want real freedom and peace have to create an environment within the boundary of struggle and cooperation, friendship and separation, liberation and bondage.

In this regard, I would like to mention the advice of Milarepa, one of the greatest devotees - "While doing meditation, if bad thoughts come or selfishness arises, leave that path then and there, whatever benefit it can yield. And accept the path by which one's mind will be free from Sa'raha ripu (Six enemies) even if it is dangerously difficult to tread on. Remember, life is like a momentary bubble of water, or you will be merged in devotion, much better."

Baba says,

"Whatever you speak or do  
Forget Him never,  
Keeping His name in your heart  
Work-  
Work, remembering it is for Him.

And, endlessly active, drift in Bliss."

Those who are strong with firm determination, the weak mind with all pashas (bondages) can never defeat them. They never fear from any hands, any sword or any speech. They always go ahead with devotion fighting against all sorts of adverse circumstances and they are the devotees, the free and most happy people enjoying real freedom and happiness. So, let us create an environment of devotees and live a life worth living with singing, dancing and laughing in His Love!

## A Secret Love

*In the timeless Silence  
'tween the ebb and flow  
of the ocean's waves  
quietly crashing  
upon the shore,  
I hear Your voice.*

*In that pregnant pause  
of fleeting eternity  
the oceans stand still  
And we are drawn  
into eternal embrace*

*The ocean  
impatient to resume  
its ebb and flow  
draws me back  
demanding my surrender  
to its silent dance  
of ebb and flow  
with the wax and wane  
of the moonlight*

*From the silent  
oceanic void  
I can hear  
the waves whispering again  
upon the shore.*

*Reluctantly  
I emerge,  
Still wearing  
the mantle  
of a secret love  
like spring flowers  
upon my hair.*

- Jayanti

# Therapies and Manomaya Kosa

Narada Muni

According to Tantra, progress in the physical and mental strata is checked by an opposite reaction. That is, where we gain in one way, we lose in another. This is because of the limited nature of the physical and mental (or psychic) strata. Only in the infinite realm of the spiritual can we advance without a reaction.

Take for example, the mentality of modern humanity. The so-called advancement of modern humanity has resulted in more complex lifestyles, with new stresses and strains hitherto unknown. This has in turn created a much more complex psyche.

In terms of the five kosas (levels of mind), there seems to have been a shift from the dominance of the kamamaya kosa (the layer of physical instincts) to a predominance of the manomaya kosa (the layer of thinking). This predominance of manomaya kosa has led humanity to some great advancements in many different strata of life. However, the disadvantage has been an increase in psychic diseases, neuroses and phobias.

As a counter reaction to these mental problems, different therapies and philosophies of life have developed. Most of these seem to deal on the personal level, although some are social in nature or, as with feminism for example, socio-personal.

Turning first to the personal approach: Generally speaking, the therapies look at how the individual(s) concerned deals with her or his problem. Often the 'problem' concerns two or more people and therefore techniques of communication are taught. Some of these methods seem quite ingenious and can give a great feeling of relief and success. However, from a spiritual point of view, there seems to be a major flaw in that they are using the manomaya kosa. The mental area, though finite, has a seemingly unending flow of desires and feelings. A problem may

be resolved but soon another will take its place. Thus we get caught up in an endless circle of problem solving.

Tantra (and Ba'ba') states the truism; "As you think, so you become". If we are thinking about ourselves all the time then the limitations and bondages of our small self will continue to haunt us. The more energy (in the form of thought) we give to our so-called problems of life, the stronger the problems become.

The same applies to thinking (ideating) on the faults of others. We eventually develop those faults ourselves. How many times have we criticised or thought to criticise someone and then done the same thing ourselves? This "As you think, so you become" concept is a problem encountered in the social methods as well.

Take, for example, left wing political movements and feminism. In the fight against right wing corruption, left-wing groups often ideate on negativities, particularly when criticising the exploiting classes. However, too often it is found their own personal lives are quite immoral and hypocritical because of this constant negative ideation. And if these people get into positions of power, they often soon become as exploitative as their right-wing predecessors.

Despite its many merits, a weakness in the feminist movement which I see is the effect which comes from ideating on a negative thing so much. Looking at men only in the light of the way they oppress women can create a similar oppressiveness. While it is difficult for most women to be oppressive towards men in our patriarchal society, there is plenty of scope for and expression of oppressiveness amongst women, including by feminists themselves. The power drive comes from the manipura cakra which is in both men and women. The abuse of power mani-

fest according to one's character and samskaras. It has nothing to do with gender.

Ba'ba's approach to solving our personal and social problems comes from a predominant use of the higher kosas, especially the vijanamaya (discrimination and detachment) and hiranamaya (spiritual upliftment) kosas. Of course this does not preclude the use of the manomaya kosa; however it should be used in a supportive and subordinate role to the higher subtle kosas. For example, while Ba'ba's solution to social injustice is Neo-humanism, a purely spiritual philosophy, the development of the manomaya kosa has an important role to play in Neo-humanism. Ba'ba' talks of the development of a rational mind (manomaya kosa) through study - the deep, intensive intellectual analysis of the various forms of exploitation.

The point here is to develop the manomaya kosa by all means, but not at the expense of properly developing the higher kosas. Without the development of these kosas, the subjective approach essential for Neo-humanism and all-round progress becomes impossible.

The nature of the manomaya kosa is to contemplate and recollect. It thinks and analyses. These qualities are essential for rational and practical functioning in the mundane world. But, for a sadhaka or Neo-humanist, the manomaya kosa should not become the dominant or guiding kosa. We have to be inspired by our higher kosas. A manomaya kosa dominated personality fails to see the forest for the trees, so to speak. She or he becomes too analytical and self-conscious (self-centered). A very worldly, rather than spiritual state of mind develops.

Another problem of a dominantly manomaya kosa for the sadhaka is that the manomaya kosa heightens our sense of pleasure and pain. This is because pleasure and

pain is experienced in the manomaya kosa. Therefore the more we develop this kosa, the more acute the experience of pleasure and pain become. That is why those highly intellectually, developed manomaya kosa dominated people experience greater depression, anxiety etc. than the simpler more kamamaya kosa dominated people. With the experience of greater pain, there is also heightened experience but followed by a reaction.

The solution is not to regress our mental development by becoming a more simple (physical and instinctive) kamamaya kosa type person. Rather we should elevate ourselves above the manomaya kosa to the higher kosa.

Ba'ba' says the higher one's ideal in life, the lesser is one's experience of pleasure and pain (Subhasita Samgraha 2 p.65.). That is to say the more one lives in the higher kosas, above the manomaya kosa, the less pleasure and pain is experienced; and therefore, the less personal "problems" are felt.

With therapies and philosophies which require one to ideate on our shortcomings, a negative reaction must eventually occur. No matter how beneficial the short-term effect seems, "As you think, so you become". Even if the ideation upon ourselves is positive (eg. a positive affirmation), nevertheless, because we are being self-centered it is still detrimental spiritually.

Baba states it is useless to waste mental energy on our 'sins' and personal problems. If we continually think of Him and repeat our Ista mantra with conceptual understanding, we will never experience any unhappiness (Namami Krsna Sundarum p206-207 & 208). In this statement Ba'ba' has given the secret to endless, reactionless happiness. Need we look any further? While in jail there was a stage where I was practising repeating mantra constantly with ideation. The happiness and bliss got so great I told a visitor I did not mind if I had to serve my full sentence - I was enjoying Ista mantra so much!

By giving us intense organisational work to do, Ba'ba' is keeping our minds above petty ego inflictions and on our Goal instead. Indeed in

WT and LFT rules Ba'ba' is telling them not to talk about their troubles but rather try and relieve the troubles of others. This is quite a different approach from most therapies.

The purpose of our work seems to be to burn samskaras, purify ourselves and bring us closer to Him (& perhaps do some work). Therefore while working it is important not to neglect spiritual practices, which includes ideation.

Actually organisational work can not be followed successfully if our spiritual practices are not part and parcel to our work. A proper subjective approach gained from sadhana, must be applied to our work. Not the objective manomaya approach, otherwise there is a real danger of 'burn-out' or a negative reaction. Many margis and workers have left the organisation because they lacked the understanding and devotion derived from a subjective approach.

This subjective does not mean neglecting our minimum necessities for health and well-being. But then again when constantly ideating we tend to find our minimum requirements are always met (by Ba'ba').

So there seems to be at least two ways of raising ourselves above the personal (manomaya kosa) problems, - sadhana and selfless service work with ideation. Regarding sadhana as a means, Ba'ba' spoke in His 1986 Jan. DMC speech of converting Pravrtti (desires) into Nivrtti (desirelessness).

This is done by channelling all our desires, emotions etc. to Ba'ba'. Rather than recognising these vrittis as being a part of ourselves, or being put onto ourselves, or in someone else; we see them as being Him and giving them back to Him. Ba'ba' becomes like a 'Cosmic Black Hole' to whom we can give our everything, including our worst samskaras and feelings. The greater our devotion and closeness to Him, the more of ourselves we can truly give. The greater our feeling of separation (i.e. dominance of manomaya kosa), the more difficult it is to surrender to Him. Dhyana, Guru Puja, Kiirtan and Madhuvidya are especially good ways of converting Pravrtti into Nivrtti. They are excellent spiritual therapies.

The purpose of this article is not to

indulge in destructive criticism of therapies and philosophies which exist to help solve human pains and troubles. Indeed it seems an asset to have at least the basic knowledge in psychology and communication skills. The purpose is then to try and show their difference from spiritual approach given by Ba'ba', and to point out potential dangers for the sadhaka. It must be recognised that just as we can not have two istas, we can not have two adharshas. Otherwise it will lead us to either eventually leaving one for the other or to chronic frustration and confusion if not mental injury. If we think more about a therapy than our ideology then we are walking a dangerous path.

As explained, the Manomaya kosa is responsible for our thinking and objectivity, but also for our experience of pain and pleasure. Ba'ba's solution to the affliction experienced in manomaya kosa is not to try and analyse them but rather to rise above them to higher, more subtle kosas where pain and pleasure is minimal. In fact our goal is to go beyond the kosas to Cosmic Consciousness. This is done by sadhana and selfless work. Granted this method is apparently more difficult than many therapies. But that is because it deals with the ego itself rather than aspects of the ego. So in the long run it is much more effective and costs no money!

Humanity is progressing forward. It has gone from the bestial stage represented by kamamaya kosa, to the intellectual stage of the manomaya kosa. With the advent of Neo-humanism, humanity will be taken higher into the creative and intuitive stage of atimanasa kosa. But that too will have problems and so humanity will have to advance further to still higher kosas.

While human society as a whole will never reach the ultimate stage of evolution, individuals can and will. Ba'ba' has given us the ultimate solution to our personal problems (and society's). There is no reason why any of us should not be experiencing His happiness and Bliss.

# New Master Unit in Balingup Western Australia

A'c Dhrtijinananda Avt

Recently a 43 acre property was donated to AMPS by a marginal couple in Perth. The property was given with the condition that half the value of the property be given to WWS to buy some other land. It is a property that has been in possession of the couple for some years and was at one stage meant to become a

grass, with few trees. The soil is rich, and lots of earthworms are busy improving it. Ample evidence of this was found on a recent tree planting camp, when forty-odd oak trees

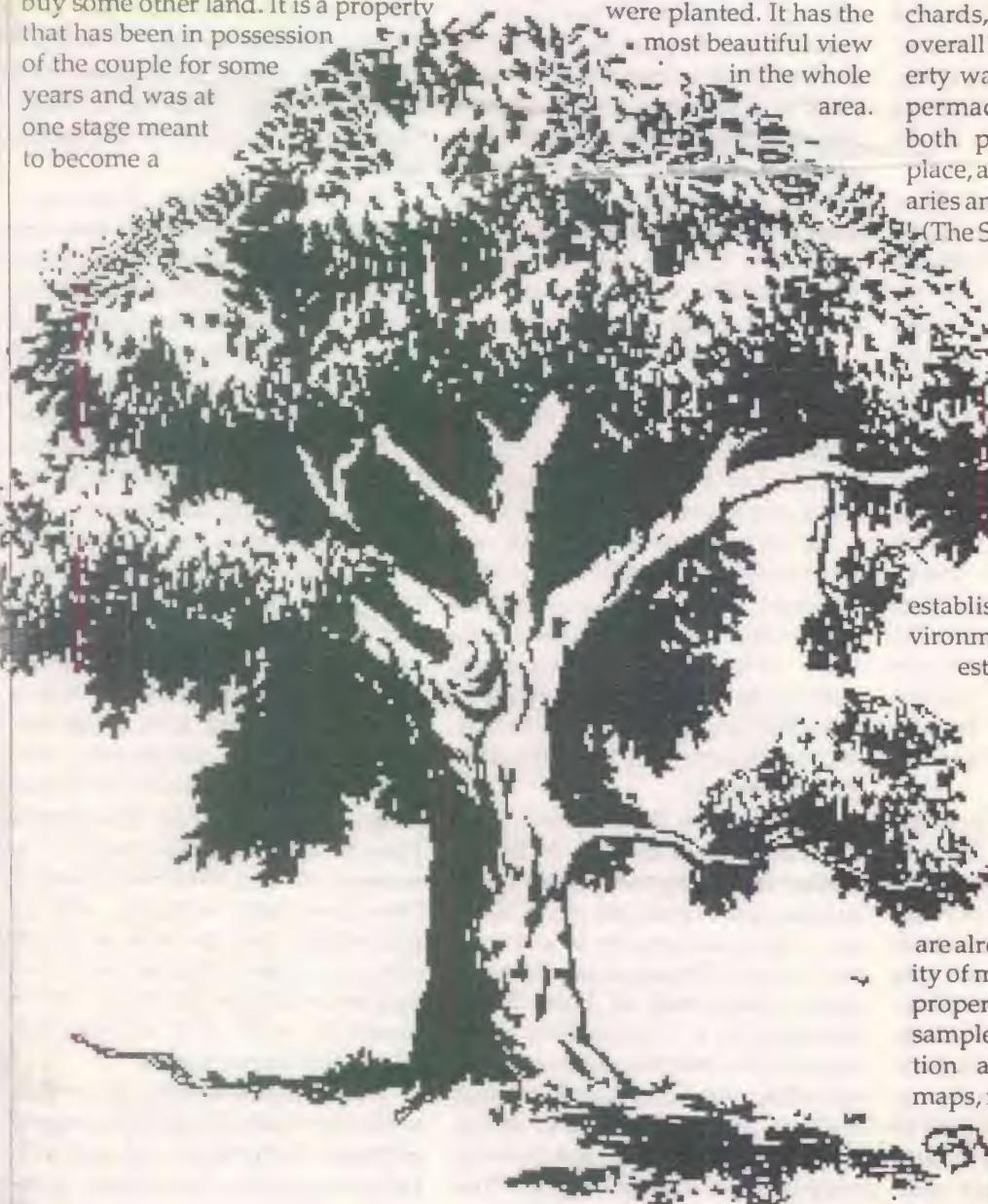
were planted. It has the most beautiful view in the whole area.

would prefer to point out that the earth isn't flat and that Shiva sought the high altitudes for His meditation.

There are several good sites for orchards, gardens and houses. An overall plan and vision for the property was drawn up by an artist and permaculture consultant, which both proves the potential of the place, and the role of artists as visionaries and heralds of things to come (The Shire Council is yet to be given a copy of these plans!).

Balingup is a small township five minutes a way by car with all essentials, (except healthfood shop and pizzeria) situated in the South West, where a lot of artists and 'new' settlers have established themselves. The big environmental issue is logging of forests, mainly for pulp and wood chips, of which most goes to Japan for packaging (electronics)!

The establishing of a Master Unit in the area is an inspiring step for the mission here in WA, and we are already looking into the possibility of moving a forest house on to the property. We will also get soil samples, meteorological information and together with detailed maps, request the loving guidance of our President, blessings from our Guru, and a name from our Beloved Baba.

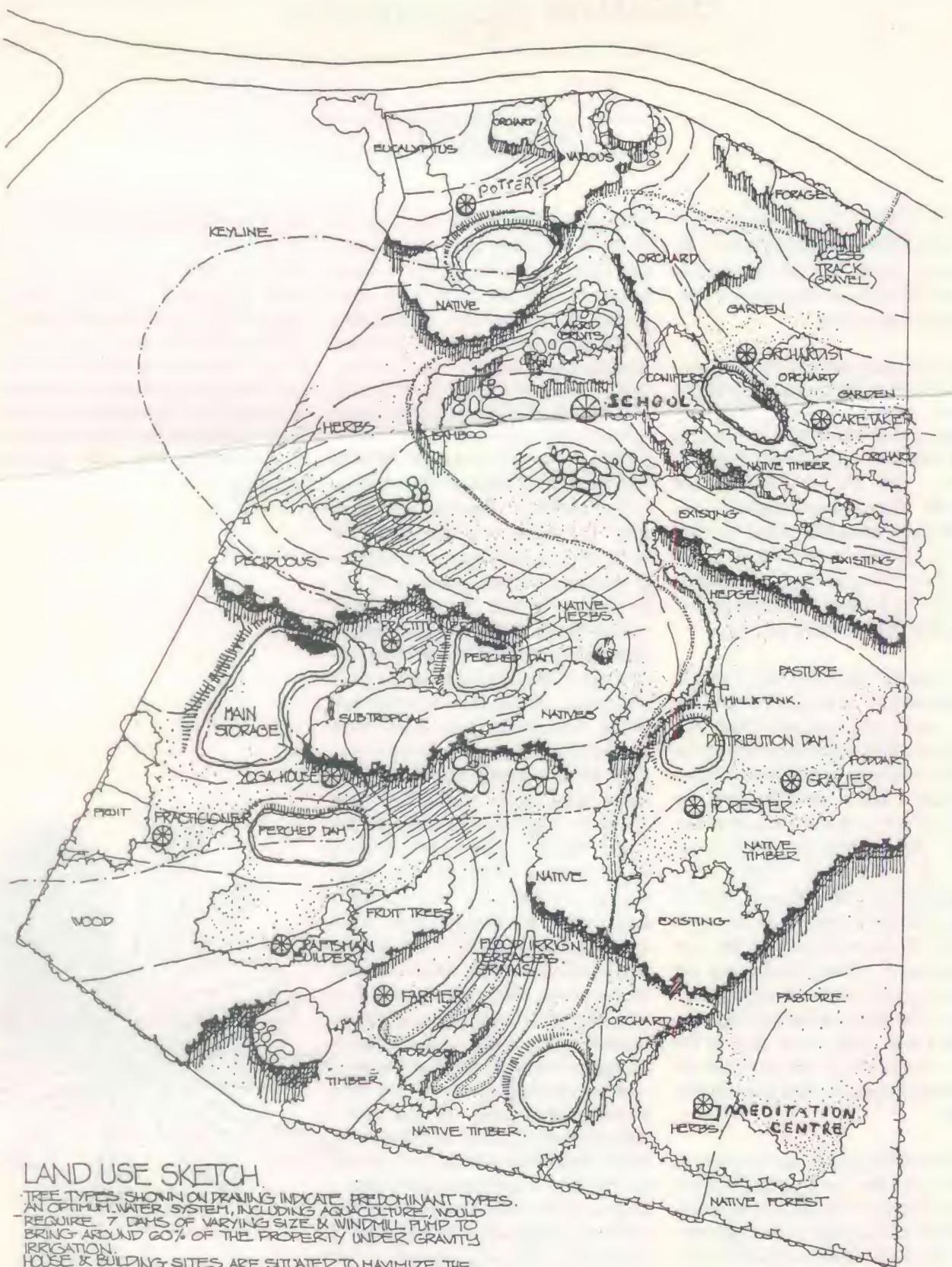


healing centre with several shareholders, including WWS.

The land is in an area with undulating hills with a lot of tree plantations, both pine, stone fruits and apples. It has two small dams, has been used as pasture, and subsequently is mostly

Sunrise in the east, sunset in the west and a river flowing away in the bottom of the valley. The river, as the sun, does not strictly speaking belong to the property, unfortunately. Members of the 'flat earth society' could classify it as steep and hilly, or even refer to it as a mountain. I

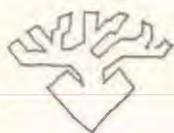




## LAND USE SKETCH

• TREE TYPES SHOWN ON DRAWING INDICATE PREDOMINANT TYPES.  
AN OPTIMUM WATER SYSTEM, INCLUDING AQUACULTURE, WOULD  
REQUIRE 7 DAMS OF VARYING SIZE & WINDMILL PUMP TO  
BRING AROUND 60% OF THE PROPERTY UNDER GRAVITY  
IRRIGATION.

HOUSE & BUILDING SITES ARE SITUATED TO MAXIMIZE THE ADVANTAGES OF LIVING IN THIS PARTICULAR ARRANGEMENT OF ELEMENTS. THE ARRANGEMENT IS DERIVED FROM THE LANDSCAPE, REQUIREMENTS & PLANNING PRINCIPLES. THE 'FLOOD IRRIGATED TERRACES' ARE INTENDED TO SHOW A LIKELY TYPE OF DEVELOPMENT WITHIN THE PROJECT.



## SURVIVAL SYSTEMS SYNTHESIS

SYNTHESYS  
356 SOUTH Tce, SOUTH FREMANTLE, 6102.

DRAWN: DAVID BREAKSPEAR 3 JULY 1985.

BALINGUP, W.A.

# Shadow Appearance

Kunda Bihari

How Param Purusa, (Baba) does His Liila (play) in accordance with the inner desire of His devotee, is presented below on the basis of my personal experience.

It took place in June 1976 during the period of Emergency in India. People were terrified, Ananda Marga had been banned, Margiis were subjected to different kinds of torture. So, all the followers of Ananda Marga were fearful, who will be arrested at what time, was not known. Followers hesitated to declare themselves as Ananda Margiis. Inspite of all these, the majority of them did not lose their courage.

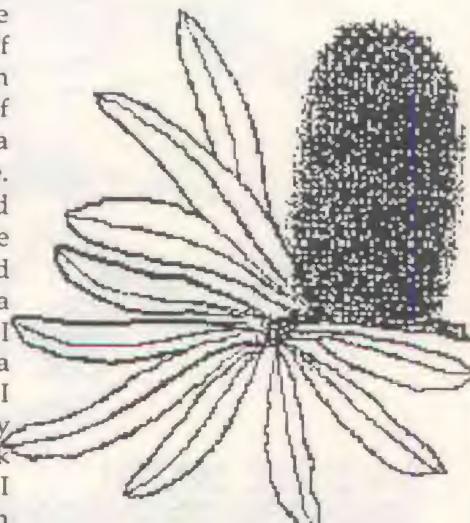
It was on June 26th 1976 I had to visit Bankipur Central Jail, Patna for some necessary enquire from the prisoners. Baba (Shrii Shrii Anandamurtiji) was also in the same jail and naturally I had a great longing for His darshan; but the situation was tense. I reached Bankipur Jail along with my colleagues. There were some persons in the office of the jailor and so the jailor took us to the office of the jail Superintendent, for our convenience. Being Sunday the jail Superintendent was not expected to come. The office of the jail Superintendent was adjacent to that of the jailor. We called in the prisoner required by us and started our interrogation.

The interrogation was in process. All of a sudden I saw Baba crossing the main gate of the jail and entering the room of the jailor. I thought that Baba must have been called there for some work. I forgot that Baba's health had deteriorated due to the prolonged fast. He could hardly walk properly. But that Baba I saw, looked just like the Baba of 15 years ago, quite young with shining and smiling face. He was wearing Dhoti, Silken Shirt and Black Shoes and was coming towards me. He stood be-

hind an employee on duty in the office of the jailor, His hand was on the chair of the employee. Baba remained standing in this pose, thus giving me His darshan. Everything of the office i.e. chair, rack, files etc. was visible to me. I was lost in myself. After some time, Baba moved towards the office of the jail Superintendent. My heart started beating, I was at a loss as to what to do. Should I do Sastaung Pranama in front of so many people ? Because of hesitations my mind was disturbed. If Baba asks something, I will have to give answers to His question. It will be better to bid namaskar with folded hands. As it was the period of Emergency I did not like to be identified as a Margii. I was in quite a great dilemma. Baba was to enter my room, I was quiet. Now, Baba could not be seen because of the door curtain. My heart beat increased. After some time, Baba peeped into the room by bending His body at the waist. Smiled and then hid Himself again. After sometime He again peeped in the same manner as if enquiring if He should come. Baba again peeped as He did before. Again He appeared before me and disappeared after some time while blessing me. I could not understand what it was and what I saw. Was it a dream or was it an illusion? When I came to my senses, I found that Baba Himself came here on foot and I could not salute Him. Baba knew my inner desire and to fulfil that He took the trouble of coming to this place. I had not been able to welcome Him with anything, not even some tears. I felt guilty, why was I afraid? I had failed in the test. My heart was full of representance.

Afterwards I looked at my colleagues who were still busy with the interrogation. I asked one of them, "Did you see any body in the room?" "No, what is the matter?" was the reply. I was silent, no doubt, my

mind was repentant that Baba took the trouble of coming to this place for my sake and I could not bid Him even namaskar. I was rebuking myself, Baba's shining attractive and charming look is still in my mind as it was in my mental plate that time. God can go anywhere for the sake of devotee, jail is no hindrance for Him, He is omnipresent, Omniscient and all pervading. He is free from any bondage.



# AMERICA

## The Great Depression of 1990

Paul Sheenan

The United States Government recently sent me a cheque for \$US4,859 (almost \$A7,000). I was delighted, of course. Yet I also wondered if, in its own small way, this cheque was one more reason why the American economy could be heading for trouble.

The cheque arrived because my accountant had simply waved through all the accounting fictions permitted in labyrinthine US tax system. In effect, the tax rebate was a prize for owning an apartment in

that this is perfectly normal. "These are paper losses created by the Internal Revenue Service," Zuckerman's lawyer, Joel Kozol, told the court. "It (a zero tax liability) is true of almost every substantial real estate developer in the country."

The reason, once again, is that glorious tax loophole-depreciation, the reward for being rich. During the years Mort Zuckerman spent paying no tax, he developed buildings worth more than \$US1 billion. He also turned himself into a media

1986 which sought to end these glaring inequities and impose minimum income taxes on the wealthy.

The 1980's the Reagan era, has been a paradise for the wealthy. One of the single greatest contributors to the massive US Budget deficit, and all the problems it is causing, is that the rich have not had to carry their weight.

The Treasury Department conducted a study in 1984 which concluded that nearly 30,000 Americans with incomes over \$250,000 a year



Manhattan. The American Government rewards you for being a capitalist landlord.

It didn't matter that the apartment has been greatly increasing in value in recent years. The Internal Revenue Service simply ignored this and let me depreciate the property, as if somehow it were like a used car losing value every year. All the bigger the landlord, the bigger the reward. So generous is the system that most major property-holders in America pay almost no tax.

Illustration of this awful truth came in a recent court case involving Mortimer Zuckerman, whose net worth is estimated at more than \$US250 million (\$A357 million), but who, it was revealed in court, has paid no income tax in the past five years. That's none, nil, zip, nada.

Even worse, the case revealed

magnate, buying two influential national magazines, *The Atlantic* and *US News and World Report*.

According to his 1985 tax return, Zuckerman had \$US49 million (\$A70 million) in paper losses. Yet while he was supposedly drowning in red ink, he managed to buy a three-level penthouse overlooking Central Park for \$US8.5 million (\$A12.1 million); furnished his office with luxurious tax-deductible fittings, and had an income of \$US4 million (\$A5.7 million).

All Mort Zuckerman did was play the system. The Internal Revenue Service is so generous that he still has more than \$US100 million (\$A143 million) in paper losses which he is legally entitled to "carry forward" to future tax returns. He is not likely to pay any income tax for years, despite the Tax Reform Act of

paid between zero and 5 per cent taxes in 1983. Worse, the study also found that 3,000 people earning more than \$US1 million a year managed to pay their taxes to zero. Another 6,000 million-dollar-a-year Americans paid less than 10 percent of their income in taxes, the study estimated.

In 1980, the top 20 per cent held 41.6 per cent of the nation's after-tax income. By 1986 this had increased to 43.7 and by the end of this year it will be 44 per cent, according to US Census Bureau data.

According to Forbes magazine's annual wealth survey, last year was "a splendid year for billionaires" with their number almost doubling, from 14 to 26.

*Forbes* estimated that the combined wealth of the 400 richest Americans increased by \$US22 bil-

lion (\$A31.4 billion) last year to \$US156 billion (\$A223 billion), roughly the same as the entire gross domestic product of Australia in 1986. Enormous paper wealth has been created by the surging stock market of the past five years, during which the Dow Jones Industrial Average has almost quadrupled in value. The market boom has generated an incomprehensible \$A3,000 billion in asset growth and paper profits.

This, too, appears to have bypassed the great majority of Americans, 75 per cent of whom have no direct stock market investments. Mutual funds have boomed in size and number, but the number of Americans who personally own stock has declined during the 1980's.

"I've been calling it the eerie boom - it's seemingly unrelated to what's going on in the rest of the economy," said Raymond DeVoe jnr, a veteran financial analyst for Legg Mason Wood Walker Inc. The big train has got to come to a halt sooner or later. "The \$US2 trillion (\$A2,857 billion) in paper profits in the stock market isn't the same thing as \$US2 trillion in cash," said DeVoe. "If everybody tried to take their gains out of the stock market at once, a lot of money would vanish. Any idea that all that money is there to be tapped is nonsense."

President Reagan's new economic star, Alan Greenspan (chairman of the Federal Reserve Board), has predicted a recession in 1989, stating, obviously, that downturns are simply inevitable.

Lester Thurow, the dean of the Sloan School of Management and professor of economics at the Massachusetts Institute of Technology, says "a recession is on the horizon". He expects it to be deep and long.

"For a decade and a half now, the world's economic growth has been slowing down," he said.

"In Europe for 17 straight years, the unemployment rate at the end of the year has been higher than it was at the beginning of the year. In America, the hourly wage rate after correcting for inflation is no higher than it was in 1970. In the Third World, per capital GNPs are 10 per cent below their peak values of a decade ago."

Some even foresee calamity, a prediction which Professor Ravi Batra of Southern Methodist University argues in a hot-selling new book, *The Great Depression of 1990*.

"There is nothing wrong with cutting taxes and reducing the size of the government," he writes. "Big government adds to economic inefficiency and mismanagement. But easing the tax burden of the multi-millionaires - that is something else.

"Nothing but increasing wealth disparity and hence eventual calamity can come from it."

More than anything else, he blames the unprecedented wealth inequality of the 1980's, which he sees as an almost perfect mirror of

**"....It is the equivalent of the highest heresies of the Inquisition to even suggest that modern man could slip into a period of economic stagnation. We are too smart. I will probably be burned at the intellectual stake for even suggesting that it is a possibility. But think upon that possibility as I go up in smoke."**

the "Roaring Twenties".

"Between 1922 and 1929, the rich became richer as never before," Professor Batra says. "As a consequence, the banking system was the shakiest and the speculative bubble the largest in history. So was the eventual collapse of the economy.

"....The 1920s were marked by low money growth, low inflation and deregulation. In these respects the 1980s have so far resembled the 1920s. The same holds true with merger activity among businesses. Both decades reveal a sharp rise in industrial concentration.

"....Banks had mediocre earnings during the 1920s. The same can be said for the first half of the 1980s. Then, as now, the farm sector was highly depressed....Then, as now, the coal industry was in the doldrums. So were textiles, shoes, ship-

ping, and railroads, as they are now. Energy prices declined throughout the 1920s. They have done the same so far in the 1980s.

"The 1920s were the decade of a Republican presidency with a strikingly pro-business and anti-labour attitude."

What worries him is that the next crash will be worse than the last one. "The United States in the 1920s enjoyed a large surplus in its balance of trade; (in contrast) it has been suffering unprecedented arrears for the last five years. Actually, the foreign debt situation is worse than it appears. The figure of \$US250 billion represents the net US indebtedness to the rest of the world. It equals US borrowing minus US lending to other countries, which include many Third World nations which are in so much distress themselves that no one expects to receive a penny from them. This is double jeopardy."

(Right now, the US would have to be running a trade surplus of about \$US28 billion to meet its international interest obligations. Instead, it is running a trade deficit of about \$US180 billion. As for America's own huge loans abroad, much of the debt is being sold on secondary markets at discounts as low as 20 cents for each dollar of debt sold.)

And what is the book's conclusion? Professor Batra predicts another year of prosperity and growth on the stock market. Then will come the big, world-wide bang. He is quite specific. "At the end of 1989 or in the first half of 1990, the stock market will crash and will be followed by an abysmal decline in business activity and a sharply higher rate of unemployment. The low point of this great depression will come in 1994. The crisis will last at least seven years, from 1990 through 1996." The first bubble to burst, he writes, will not be Wall Street but the Japanese stock market, sending a chill around the world. Many people agree with him here. The Japanese market is already caught in a fever as high as anything seen in America during the 1920s, with stocks selling at fantastic price-to-earning ratios, and increasing signs of emotional volatility on the market. Gloom. Doom. But is Professor Batra right?

Or even half right? He is certainly

# Coming Home to Tahiti

A'c Manikanta Brc

Since I had not been to see Baba for over two years, I was secretly yearning to find Him in Tahiti. Upon landing in Papeete, the major city, I was filled with the warmth of devotion - seeing the resplendence of beautiful flowers, and feeling a climate not unlike Calcutta; and similar to Jamaica, where I was with Baba in 1979. My experience with the people of Tahiti in the next two weeks was not to disappoint my expectations.

I soon found two contacts from Dada Nityapremananda's visit seven years ago. One brother, Libor Pookop, happened to be on holiday, and was happy to take me to his house and help arrange programmes. The next day he took me to Tahiti's two newspapers, which later published good articles promoting our evening lectures. We also went to see Madam Prasant, a sixty-five year old French yoga-zen

teacher who was delighted to arrange a talk for me at her centre. The night of our first programme, held at a Gym owned by Libor's brother, Libor and his friends decorated the hall with banana leaves, a Tahitian symbol of peace, colourful cloths, and floral decorations. That night and the next a total of fifty people attended the lectures. Many people attending had read books on yoga and meditation and were thrilled to finally learn the practice of sadhana. The evenings finished with kiirtan, which made me feel, along with the humidity and sweet fragrance of flowers that Baba was there, about to enter the hall for DMC.

The following night was the lecture at Madam Pressant's. Forty people attended, and afterwards she invited her students to learn Ananda Marga meditation. Seven brothers were initiated from the three programmes, and at least 10 sisters are

eagerly awaiting the visit of a Didi.

The name Tahiti derives from an ancient invocation, "O'Tahiti", which was used as a blessing in Tahitian ceremonies. Tahiti is the homeland of the Polynesian people, who populated an area covering a large section of the earth's surface. The mountains of Tahiti are high and jagged, and contain sacred burial cases of the ancient Tahitians, some of which remain undisturbed. The nearby island of Rangiatea is said to contain the most ancient marae (ceremonial centre) of the Tahitian people. While I was there a large contingent of Maori people from New Zealand came to visit their homeland, and were moved to tears from their feelings for their ancestors. Similar to the divisions created among the twelve tribes of Bengal, many Polynesian people have forgotten their unity as one

Cont on page 16



Cont from page 14

swimming against the tide of economic opinion, which argues that the Great Crash of 1929 can't happen again. Even Professor Batra quotes respected macro-economic scholars, Rudiger Dornbusch and Stanley Fischer, who argue that it won't be repeated:

"On the question of whether it could happen again," they say, "there is agreement that it could not, except, of course, in the event of truly perverse policies. But these are less likely now than they were then. For one thing we have history to help us avoid its repetition. Taxes would not again be raised in the middle of a depression nor would attempts be made to balance the Budget. In addition, the government now has a much larger role in the economy."

*The Washington Post* review of his

book stated, "Batra's recipe is about two parts statistics, two parts Indian mysticism, one part survivalism and one part balderdash. To bring about his crash, Batra must dismiss all the banking and monetary reforms that have been put in place since 1929...."

Then the reviewer added, "Unlikely as that may seem, however, no one can guarantee that he is wrong. And the historical statistics Batra offers show a disturbingly regular pattern of boom and bust in our economy. Most striking are the eerie parallels Batra shows between the 1920s and the 1980s."

He has a point. Going against the tide of economic thought is not necessarily grounds for dismissal. After all, the conventional economic wisdom of the 1920s was that a crash was out of the question.

And Professor Batra does have at least one world-respected ally - Lester Thurow.

"When America cures its trade deficit, four million (foreign) workers will lose their jobs," Professor Thurow wrote earlier this year. "Take \$US170 billion worth of demand (the American trade deficit) and four million jobs out of the economies of the rest of the world and the rest of the world is instantly plunged into recession."

"....It is the equivalent of the highest heresies of the Inquisition to even suggest that modern man could slip into a period of economic stagnation. We are too smart. I will probably be burned at the intellectual stake for even suggesting that it is a possibility. But think upon that possibility as I go up in smoke."

"maori" people - and have often become antagonistic to one another. There is virtually no economic cooperation between the various islands. Most are competing against one another for foreign markets. It was clear that spreading the cultural linguistic, and socio/economic unity of these pacific people's was a dire necessity.

It is commonly held that Tahitian people's (in other words the ancient maori) migrated in different waves from Indonesia, and perhaps also from Southeast Asia. There is some suggestion that originally, they came from India. When I explained tantra yoga to an elder from the Marquesas islands, an expert on Tahitian medicine, he remarked that Tahitian spiritual concepts were quite similar to that before the Christian missionaries arrived. Tahitians use the word "hara" for the location of the muladhara cakra.

The Tahitian maraes are no longer in use, and unlike the New Zealand Maori there is little sense of tribal identity. Most craft work is purely for tourism, and Tahitian dance has largely lost its link with Tahitian culture. However the experience of Tahitian culture is alive in the sociability of the people. They place a great importance on being together, and excel in hospitality. They make it clear that the priority in their lives are human warmth and companionship, not materialism.

Traditionally, Tahitians were content to live off the abundance of native mangoes, papayas, bananas, coconuts, etc and to occasionally gather shell fish and fish off the coast. When the English and later French came, they found the Tahitian so unwilling to work for low wages on their plantations and in their industries that they imported Chinese prisoners and workers from other islands. Of course their interest was to exploit the islands for the European market, thirsty for mother-of-pearl, whale products, timber and flax. Which has meant that nothing was developed for self-sufficiency.

Today, Tahiti is almost totally

dependent on imports. Although the volcanic soil is fertile and capable of producing a wide range of food products, only 10 per cent of the food consumed is produced there. Even sugar cane, once growing prolifically, is now imported. The Tahitian is being stripped of their land for foreign investment and for the French and other Europeans who retire there (It must be mentioned though that many of the French are genuinely interested in Tahitian culture and the needs of Tahitian people). The French claim that Tahiti is an autonomous state, with a largely Tahitian parliament, however France controls all matters of Foreign affairs, immigration and customs, and the military, but the Tahitians have not been as keen for independence as other islands in French Polynesia. Many realize that independence without a clear economic strategy for economic self-sufficiency and from leaders who have the love and respect of their people is unrealistic.

Along with economic exploitation is a very real and dangerous "psycho-spiritual" exploitation.

**Just two weeks before my arrival, a missionary of the charismatic Christian movement went to a small island and told the people that the devil was everywhere.**

Afterwards, those listening to the missionary killed six villagers, because they were "possessed" - I later found out that a husband and wife who attended the Ananda Marga lecture had been part of a group of "extra-terrestrial" worshippers who lived on several yachts off another small island - Their leader had forced them into atrocious acts. A contact of Nityapremananda's told me that many Tahitians engage in sorcery and use psychic control to manipulate and terrorize others. I realized the urgency of propagating Neo-Humanism and took every opportunity to explain the necessity of rational approach, and ethical principles. Using the mode of Prama made it easy to address the various

"textures" of exploitation and helped people understand the interplay of the physical, psychic and spiritual forces in their lives.

Most Tahitian children are quite proficient in the ukelele and singing by the time they reach school age, yet they must put aside their instruments and study only theory their first year. This style of teaching by the French has made the Tahitians largely disinterested in education - The government wonders why the Tahitian is largely unsuccessful in their job skills programmes. There is growing interest in Tahitian-styled education, and there is a Tahitian run artisan school, and a popular cultural centre which offers Tahitian dramas, dance, Tahitian produced films, and library of Tahitian culture. There is a great need of Neo-Humanistic education. One Teacher, after hearing about Ananda Marga education, spent most of the time before I left making notes from "Education for Universal Minds". After seeing the table of contents to Bhaktis Book, he held it tight to his heart, as a child holds their favorite doll. Another teacher, who was visiting from a distant island was happy to find a philosophy that blended spirituality with social service and a clear social economic critique.

Tahitian hospitality and devotion were expressed quite sweetly in my host family. Helen, Libor's wife, came into my room one day while I was out and placed a beautiful clothe and flowers on Baba's puja table. Later she offered a garland for Baba's photo. During the evening we would often do kiirtan, while Puna-He and Hotia, their two young daughters, fell asleep in their arms. The last day they invited many friends over for a day-long feast, which ended with group meditation. Before leaving, they presented me with a large carved tiki and a cloth decorated with the breadfruit leaf (which stands for peace and nourishment, the breadfruit is considered a complete food source) for Baba. This delightful family that had been Baba's helpers during my stay gave me a shell garland, the traditional departure blessing and their deep namaskars.

# Annual AIDAB/NGO Meeting in Canberra

Giita Devi.

Once again we were invited to the annual meeting of the Australian International Development Assistance Bureau (AIDAB) and the various Non - Government Organisations (NGO's). The meeting was held in Canberra in September.

It is always an intriguing experience to attend a function such as this - knowing no-one amongst the 200 or so delegates from other aid organisations and with only a very slight understanding of the politics of aid. Of course I always enjoy the feeling of being in His hands.

On the first morning I sat next to a very friendly woman from the Women and Development Network of Australia. As observers we rather enjoyed commenting to each other about what we perceived was going on. There were quiet a lot of "in" things going on - vying for positions on boards and committees, voting rights, group tactics for gaining power - all of which was fairly baffling.

Speaking about the aid cuts over the last three years it was clear that aid is not just that "warm fuzzy feeling" as someone put it, but "our jobs". This was a bit of a jolt for me - we were clearly among the bureaucrats and administrators rather than the saints who work and sacrifice amongst the poor and suffering of the world. Aid is very much a business in the sense that governments apparently expect returns for "help" given. Having understood this point I adjusted gradually to the jargon and the business at hand.

What was inspiring was the passion and commitment of many NGO's when talking about the projects they were involved with. Clearly there are many dedicated people among them. An observation I couldn't help making - and I believe it was obvious to many, was the

striking quality and contribution of the women delegates. It was good to feel the female element playing its part as such a male dominated event. It certainly helped to balance proceedings and lighten the atmosphere.

There were a few highlights and some facts and information which I would like to share.

Meeting again with Bill Jones and Josette Wonder was particularly interesting and inspiring for me as I had met them at my first AIDAB conference two years ago. They are both highly qualified research scientists who are working for a group which is involved in environmental rehabilitation. For two years this amazing couple have been living and working on a project in remote Nepal in the Himalayas. Their village is four days walk from the nearest town and as there are no roads they must back pack in all supplies themselves. They are involved in a community project with the local people to grow and plant trees, establish a proper water supply and educate about the environment. Josette works with the women in other things also to do with education and environment. This remarkable couple are clearly of the dedicated few who set out and do the work rather than theorise about what should be done. Someday I would like to take up their invitation to visit their village in the Himalayas and see their work for myself.

Mozambique was the place on everyone's lips. I was only vaguely aware of the trouble going on there due to the flimsy media coverage and my own neglect of news sometimes. From the report given on Africa, we heard the horrifying extent to which the insanity of the South African white regime has reached. Through the demonic politicians

and military, the people are being murdered, enslaved, poisoned and their economy de-stabilised by criminal practices. All because of their refusal to co-operate with the South African rule. It was devastating to learn that the Australian media has hushed events there. It was suggested that this was a deliberate political strategy by Australias powers that be, to ease pressure on South Africa. Since many of them have financial interests in that country, or have friends that do. Such hypocrisy is truly unforgivable. Recommendations of the strongest nature were made and carried to call on the government to act on this.

Development Education was a theme that came up again and again. A whole morning was devoted to hearing about what it is and how it works in other places where it is in operation.

An Australian Council for Overseas Aid (ACFOA) education officer spoke about her visit to Canada to see first hand how they have achieved their outstanding consciousness and public support for overseas aid. Another man had visited Norway, Sweden and England and he also spoke of the outstanding work being done there.

It seems that when a whole programme of study about the poverty stricken countries of the world is strategically presented and assimilated into grass roots organisations such as church groups, community groups, womens groups, etc., peoples awareness and consciousness is changed and they naturally follow with action. This three pronged approach of awareness, conscientisation and action leads to people wanting to help and they demand that their government directs more finance and commitment towards the really needy. In Canada

10% of the GNP is allocated for aid - Norway and Sweden also have very high aid levels. When people discover for themselves just what has caused the imbalances of wealth - since colonisation and the havoc that this has caused, they see it as a responsibility and a humane duty to right the wrongs.

By way of interest we learned that Australia has cut aid for the past three years. It presently represents only .39% of the GNP. This figure indicates the ignorance and apathy of our people in this regard. But clearly it does not have to remain that way. People will certainly demand that funds be directed towards the needy rather than military spending or commercially oriented ventures once they have been helped to understand the reality. Then it will be an electoral issue - our politicians presently claim that it is not. ACFOA will be holding seminars on Development Education in all capital cities - if you would like to attend please contact Sectorial Office.

It was pointed out that in the last year there were more natural disasters around the world than usual. This news makes Australia's continuing aid cuts all the more disturbing.

A report on Central America showed that the crisis there is deepening. A very heart rending account of the suffering of the slum dwellers and the poor workers was presented.

The Philippines was another crisis place and a whole report was based on recent events there. The Australian government will be asked to take steps to recognise the growing militarisation which is endangering development project operating there as well as the safety of the Filippino and foreign development staff.

The most alarming news was that the poor farmers, workers, slum dwellers and others who are pushing for significant land reform, wage increases, workers rights, as well as opposing U.S. military bases and the foreign corporations in the Philippines, are overwhelmingly the ones

who are facing the violence of the vigilantes. These facts were discovered by a recent international human rights fact-finding mission.

Again recommendations were made to the Australian government to act against the severe exploitation there in the strongest possible way.

A.C.F.O.A., its member agencies (we are currently observers) to work towards adopting the enclosed working conditions and recruitment procedures for use in their own organisations. The point was made concerning equality of opportunity as a fundamental human right and that agencies which have equal opportunity policies and so have women in policy making positions have improved the quality of development.

In struggling to present some guidelines to member agencies ACFOA presented a fairly innocuous code of ethics. After some lobbying and debate the wording was changed from code of ethics to code of behavior. This seemed to be particularly important to some people. To me it seemed incomprehensible that any organization established for the administering of aid - and be-

cause of the nature of its work is open to suspicion or charges of corruption and must guard its workers accordingly, then why should they balk at the deeper meaning and importance of ethics. And how indeed have they avoided this during their twenty five years of operation!

What made the three days very enjoyable for me were the conversations I had with several people in which I learned about inspiring work being done - in particular with the women who wanted to know about Ananda Marga. Our conversation lead to spiritual topics and a very sweet understanding seemed to blossom on this subject. It was very good to stand there with our cups of tea, among so many socialising people, and to experience this quality communication so effortlessly. I felt that really they have such high ideals and longing for love in their hearts.

When I showed some photos I had with me of the Ghana project and explained Didi's struggles to establish the work - one of these women commented in a very beautiful way - "That is what I call a "real" development project!"



## IMPRESSIONS FROM CALCUTTA

Although a Margii for almost six years, this was my first trip to see Baba. Seeing Him was a great luxury, even though one can feel and see Him in the entire expressed universe, yet it was still so special. Baba's vibration is so sweet, at His house and His garden was an experience of heaven. I was continually thanking Baba in my mind for such bliss and the health and consciousness to enjoy it. Looking around everyday I could see the effect of bliss on the margiis there, taking them through struggle, so that bliss may be reached, yet again, or totally absorbed in those waves of sweetness.

Baba blessed our time there in many personal ways so that my heart is still thanking Him every minute. One night He came for field walk resplendent in a blue silk shirt, how can perfection be more perfect? Surely it was His vibration accentuating the effect of that colour on the mind. It was very late and we were told that sisters would not be asked to report at such a time. The five Bhukti Pradhan sisters would not leave, there was no justifiable expectation, yet there was a feeling of certainty. Even as He returned from field walk and ascended the stairs, even as all began to sing kiirtan, yet the certainty remained. Baba stopped at the top of the stairs, the sisters, with the best view, tried to pull Him back with all their longing. It is His Liila. He turned around and after a short consideration came to take reporting, allowing the sisters to stay. Such a loving Father, is our Lord.

One of the sisters had a chance to report and through the exchanges we were made so happy. After this we left and the three married sisters with Bhukti Pradhan husbands still reporting inside, sat in His most wonderful garden in delight.

It is most beneficial to be in Calcutta and be around the nucleus of workers of the organisation, to be in touch with the overall plans and be part of everyday happenings. In the same way it is an expanding experience, to be with the Margiis from other sectors and share knowledge and experiences under our Fathers roof. From my total experience there is not just the deeper desire to establish oneness with Baba, and His design for the suffering besieged humanity, but more importantly the way these things are to be achieved. For it cannot be done in just any convenient way, for this will not likely benefit the individual or society in the long run. What I brought back from the reporting time in Calcutta is the depth of sincerity to be Prapati and the wish to do all work in His flow.

At His Lotus Feet,  
Kadambii, G.P., B.P. Perth Western Australia

Well I was on my way to India to see my Father again. Although you know, All is in His hands, all is His will, I wondered what the outcome of this trip would be.

After a few stop-overs and ten days, we finally reached Tiljala and experience our beautiful brothers and sisters again. Evening was soon upon us and it was raining heavily so we decided to go back to the hotel. Unfortunately by the time we reached the hotel my wife, Kadambii, had been taken very ill. The next morning I really felt how helpless we all are, not only was Kadambii's sickness worse, but our hotel was surrounded by one meter high flood waters, and we had no food or drinking water. I remember watching from the hotel window, pondering upon how long such a condition could last. By His grace what could have been an eternity lasted one day.

I soon found myself at Lake Gardens basking in Baba's beautiful vibration. There time stands still. It is like ingesting a very blissful intoxicating drug. I can't describe it any other way. It made me realise what it would be like on this planet once Sadvipra Samaj is established; being surrounded by such beautiful caring brothers and sisters, the majority emanating much bliss from being in the flow of Baba's vibration. I remember going back to the hotel late one night, I had to wait so long for a taxi, the taxi was filthy, and the smog so heavy. The driver haggled about the price, but that night I was feeling very very blissful. "Ah!", I thought that is why Baba lives in Calcutta, His vibration intoxicates you, and even unpleasant conditions are so blissful. How much this must offset the external hardships His workers must contend with working in Calcutta. Besides, if Baba lived on a tranquil Pacific island how unbalanced the distribution of Margiis would be throughout this planet, everyone would set up home on that island. Well, it was PC day. Once again I was aware that you don't see the Lord, the Lord takes you to see Him. I finally reached Lake Gardens about eleven o'clock, and it was soon after I was called for PC. What a beautiful experience. I truly felt I was His little son, and realised how much He cared for and loved me, and how He satisfied every question and every longing within me.

Being there one sees how serious Baba is about His mission and how we must be His responsible sons and daughters, and also how we must be little happy children in His playground of life, selflessly loving and caring for every particle of Him in this creation. In the same way He personally cares for and loves us, infecting all with cosmic love and inspiration, and disarming the self-centered and immoral.

Vasudeva  
B.P. Perth Western Australia

# ANANDA MELA '88

## A Festival of Bliss!

### January 8 to 13, 1988

## THE EARTH IN TRANSITION

Enjoy a Summer Festival with a Difference!

This year featuring...

- \*Indian Mystical Dance, with Chandrabhanu.
- \*Queensland Aborigine, Bill Buchanan on the "compact" and the bicentennial.
- \*\*"The Great Depression of the 1990's", review of best selling book in the U.S. by Proutist economist.
- \*Floating Eagle Feather, an American Indian Poet.
- \*Community Currency, Jill Jordan from Maleny speaks on an exciting Canadian initiative.
- \*Alex Dawia, from Papua New Guinea.
- \*An exciting childrens program, ...and much more.

## Ananda Mela

Welcome to the 7th Ananda Mela (Festival of Bliss). a four day celebration on the theme, "The Earth in transition" hosted by the Ananda Palli community near Stanthorpe, Queensland.

Our theme implies a shift from a mechanistic to a conscious and organic view of the earth and our Universe. "Earth" used to mean the mindless and much abused soil beneath our feet which we owned, fought over, and shaped to our needs.

But now we are learning that even the soil is consciousness, and that the earth has its own needs. With this discovery we have left the old

"Planet Earth" and are awakening to the "Dawn on Gaia". Gaia is a conscious world suspended in the mind of an even more conscious universe. We are no longer alone.

Our workshops and activities reflect the excitement, anticipation, hope and even fear that we experience in the various disciplines of human life, as this momentous change in consciousness slowly unfolds to reveal a new reality.

## For Children

Fun filled activities for children include painting and crafts, glider flying, face painting, story telling with Floating Eagle Feather (an American Indian Poet), touching the earth through music with Sara Glenie, puppets, New Games, water slides, swimming, cartoons and films, singing and a quiet-time meditation.

The Mt. Tully Community Primary School adventure ground has a flying fox, rope bridge, trampoline and aerial gymnasium. Also available for any children who have energy left after all the above, are a soccer field and a concrete basket ball and netball court.

Supervised activities will be available from 7.00 am to 7.30pm by the affinity groups.

Note: We recommend all children to have a hat and sun lotion to protect them from the sun.

## Teenagers

will have their own programmes which will include;

- \*Media activities - producing a video of the festival
- \*Archery;
- \*Orienteering adventure;
- \*Sailing on Storm King Dam;
- \*Theatrical presentations;
- \*Debating.

## The Place

Ananda Palli, which means "Abode of Bliss", is a thousand metres above sea-level and is tucked

away in the fruit growing district of Southern Queensland less than 50km from the NSW border. Its summer climate provides a pleasant balance of sunny days and clear nights. Twenty of its one hundred acres are planted with apple and stone fruit orchards and vegetable gardens.

The community runs the Mt. Tully Community School which is situated on the property and was built by the community. Ananda Palli is a unique venue for a festival.

## Accommodation

Camping - please bring a tent. There will not be any dormitory space as the buildings will be used for workshops and activities.

## Food

Three tasty vegetarian meals are provided each day and are included in the cost. Herb teas will also be available.

## What to bring

Summer clothes, warmer clothes for evenings, swimmers, sleeping bag, meditation blanket, toiletries & towel, torch, note-book, pen, sun hat and lotion. Please do not bring any pets, alcohol or drugs.

We look forward to your company and hope you will find the warm spirit at Ananda Palli a conducive environment for personal growth, social awareness and spiritual upliftment.

## MELA PROGRAMME '88

### Friday 8th

\*Arrival in afternoon and evening. Evening programme 8.30pm

\*Welcoming programme, getting to know one another. The atmospheric music of Japeius. Collective songs and games.

### Saturday 9th

10am to 11.10am

#### \*Introduction to the theme of festival -

"The earth in transition". Details of collective responsibilities. Introduction of organisers and those conducting workshops. First meeting of affinity groups.

11.20am to 12.30pm

#### \*One mind one heart.

A workshop for everyone on creating a spiritual flow to the festival.

2pm to 3.30pm

#### \*About Papua New Guinea.

Alex Dawia from Papua New Guinea, speaks about his country. Papua New Guinea is Australia's closest neighbour, yet most Australians know little about it. Alex compares the traditional social structure and culture of his country with those of today. He questions whether Papua New Guinea really became independent from Australia.

#### \*Taking Heart - from Despair to Empowerment,

with Trina Shields from the Interhelp Network. Awareness of the state of our planet can be painful. By sharing our responses to this awareness, new joy, energy, courage and power for creative action can be found. This workshop will take about three hours.

Evening programme 8.00pm

#### \*Islands Of The Green Dinosaurs.

The store of Queensland's tropical rainforests told in colour slides and sound. This Wilderness Society audio-visual presented by Geoff Smith, is widely acclaimed.

#### \*Floating Eagle Feather

is a Mayan Mestizo from Honduras and a professional story teller. Children and adults alike are spellbound as he relates tales from many different cultures. Since 1977 he has been traveling the world collecting stories, and relating them to young and old. He is presently touring Australia.

#### \*'Magneto'

Harry Williamson & Gill Smyth. Previously members of English progressive rock group "GONG", Harry and Gill have produced many of their own records, blending music with poetry to create a rich tapestry of images. They have written a piece specially for this festival - "Dawn on Gaia".

#### \*Ian Paulin.

This popular folk singer will perform a selection from his very moving series of anti-war songs.

### Sunday 10th

10am to 11.10am

#### \*KEYNOTE Speaker.

Bill Buchanan, Coordinator of the Aboriginal Support Group at the Darling Downs Institute of

Advanced Education, speaks on contemporary Aboriginal culture as compared with traditional culture. He also discusses the so called "compact" proposed by Prime Minister Hawke for the bicentennial celebrations.

11.20 to 12.30pm

**\*"The Great Depression Of The 1990's".**

The book of this title recently published by the Proutist economist, Prof. Ravi Batra of the Southern Methodist University, Texas, has become the third best selling non-fiction book in USA. It has generated much debate in both the USA and Europe and is likely to do the same when released in Australia early next year. Michael Towsey discusses Batra's book and his prognosis for the future of the world economy.

**\*Colour Homeopathy and Australian Wildflowers Remedies.**

Vasudeva Barnao has worked with Australian native flowers in the field of holistic health for nine years. He will conduct a workshop with slide show and explain the healing properties of various flowers and how they can help us in everyday life.

2pm to 3.30pm

**\*Indian Mystical Dance.**

A workshop conducted by Chandrabhanu to help the western audience appreciate the beauty and subtlety of Indian classical dance.

Evening programme 8.00pm.

**\*Chandrabhanu - world renowned exponent of Indian mystical dance.**

"Chandrabhanu the dancer becomes the dance." "Dr Chandrabhanu's artistry is stunning and breathtaking." Such is the high praise that critics all over the world use to describe the performances of Chandrabhanu.

Born in the little state of Perlis, North Malaysia, Chandrabhanu began learning Classical Malay Court dances at the age of five, adding Bharata Natyam (Indian Classical Dance) to his childhood activities a few years later. He went on to study in Madras under the highly acclaimed dance master, Adyar Laksman.

Resident now in Melbourne, Chandrabhanu directs the Bharatalya school of Indian dance with over 70 students. We are honoured and delighted to have Chandrabhanu at this year's Mela.

## Monday 11th

10.00am to 11.10am

**\*L.E.T.S. Community Currency.**

Jill Jordan and Ian Smith have recently returned

from a visit to Canada where they learned about a community currency scheme known as LETS (Local Employment and Trading System). They are now initiating a LETS system in Maleny, Qld. They talk about LETS and its potential to help depressed community economies.

**\*The Science of Meditation.** Dada Manibhusan discusses the detailed aspects of meditation, mantra and concentration.

11.20am to 12.30pm

**\*The Future of World Religion.**

What human beings believe and practice on a large scale has always had a tremendous power to shape the world. What is the future of this force? Will there be a world religion? What might it look like? Is it happening already? Dada Krsnasevana-nanda examines these questions and discusses global consciousness in a post industrial era.

**\*Earth Education.**

"Earth Education" is a process which helps people of all ages to build a sense of relationship with the natural world in both feeling and understanding. This workshop is conducted by Frank Ryan and Sarah Glenie. Sarah will also conduct sessions in Earth Music during the children's programme.

2.00pm to 3.30pm

**\*Shifting of the Earth's Poles.**

The earth's poles have shifted many times in the past and such occasions have been of tremendous importance in the evolution of plant, animal and human life. Michael Towsey looks at one such event in the past and the possibility of such an event happening in the future.

**\*Yogic Health.**

Didi Sarala discusses the many aspects of personal and collective life that lead to human health.

Evening programme 8.00pm

**\*"The Earth in Transition".**

Dada Nityapremananda sings powerful songs that evoke both the joys and pains of life on an earth in transition.

**\*Diviishti.**

The Sydney based singer/song writer/comedian performs some of her hilarious, satirical characters. She is known for her socially inspired singing.

**\*"Warriors of the Rainbow".**

An enchanting series of songs on themes of spiritual and world peace performed by their author, Dada Nabhanilananda with Harry Williamson, Neil Cairney and Diviishti, who have recently

completed an excellent recording of the material. The music is accompanied by a spectacular depicting many of the images from the lyrics.

## Tuesday 12th

### \*"Painting Secret Dreams Of Times To Come"

or meditation and Creativity". Dada Nabhanilalnanda uses audio-visuals to highlight the phenomenon of creativity and to present a model of the mind from the point of view of eastern psychology. He explains how the creative faculty, which is often accompanied by severe emotional turmoil, can be developed in a balanced way through meditation.

### \*PROUT

visions of the future. Dada Nityapremananda outlines the various elements of PROUT, the socio-economic philosophy propounded by P.R.Sarkar. He asks what a post capitalist society might look like and what will be its guiding principles.

11.20am to 12.30pm

### \*Issues in Education.

Steve Radich discusses contemporary issues in education in the context of the philosophy and techniques used by the Mt. Tully Community Primary School located on the Ananda Palli land.

### \*The crisis of Leadership.

Didi Ananda Nivedita looks at the concept of leadership and why it has become a "dirty word" in recent times.

### \*Transformational Music.

Japetus, a Sydney based composer with eight albums to his credit will explain and explore ambient music. Three of his albums have been released in Germany, England and the US. Japetus describes "transformational music" as "dealing with imagery that guides the listener through the though reality of inner space for the purpose of healing and upliftment."

2pm to 3.30pm

### \*Gondwana - the search for an Australian cultural identity.

Ganga Hawkins, from Gondwana, coordinates a workshop on the search for an Australian cultural identity. Gondwana has organised several such workshops which are a combination of discussion and artistic presentation.

**\*Homeopathy - the gentle cure,** with Arogha Bevan, a qualified homeopath. After 170 years of successful homeopathic treatments, the proponents of modern technological medicine still claim homeopathy is 'unscientific'. As our understanding of the universe continues to evolve it will become apparent that this holistic, humane and natural approach to healing is the medicine of the future.

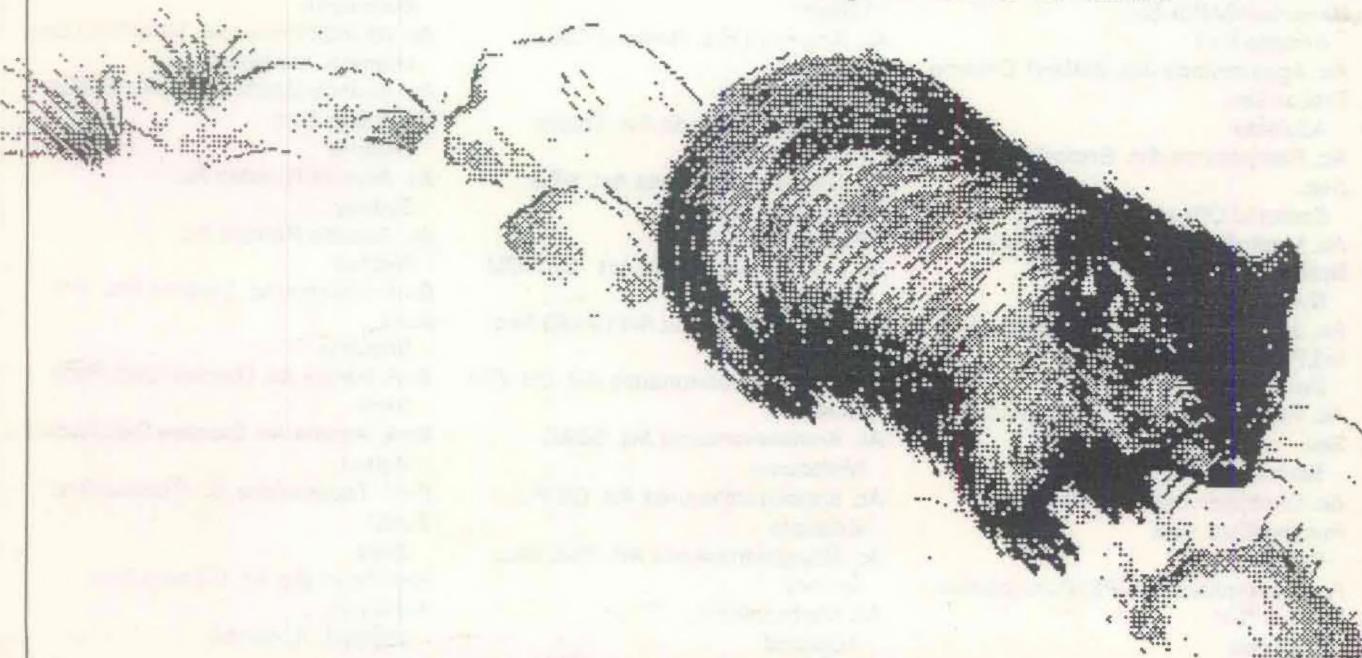
Evening programme.

### \*Affinity Group performances

**\*Amalina and the children** present a humorous non-sexist revamp of a traditional nursery story.

## Wednesday 13th

\*Departure after breakfast.



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\*Training Centre &  
\*Mt. Tully Community School  
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\*Ananda Madhuri WWS M.U.  
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\*Prout Cooperative Land  
Community - PO Box 177  
Maleny, QLD 4552

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\*WWS 9 Grosvenor Rd.  
Bayswater, WA 6053  
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Titirangi, Auckland  
Ph. 649-817 3476  
\*Mamata Bakery  
401A Richmond Rd.  
Auckland, NZ  
Ph. 649-760 168

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Guam 69921  
Ph. 632 7439

## PORT MORESBY REGION

\*Box 71 UPNG  
University Post Office  
NCD Pt. Moresby  
Papua New Guinea

## ACARYAS OF SUVA SECTOR

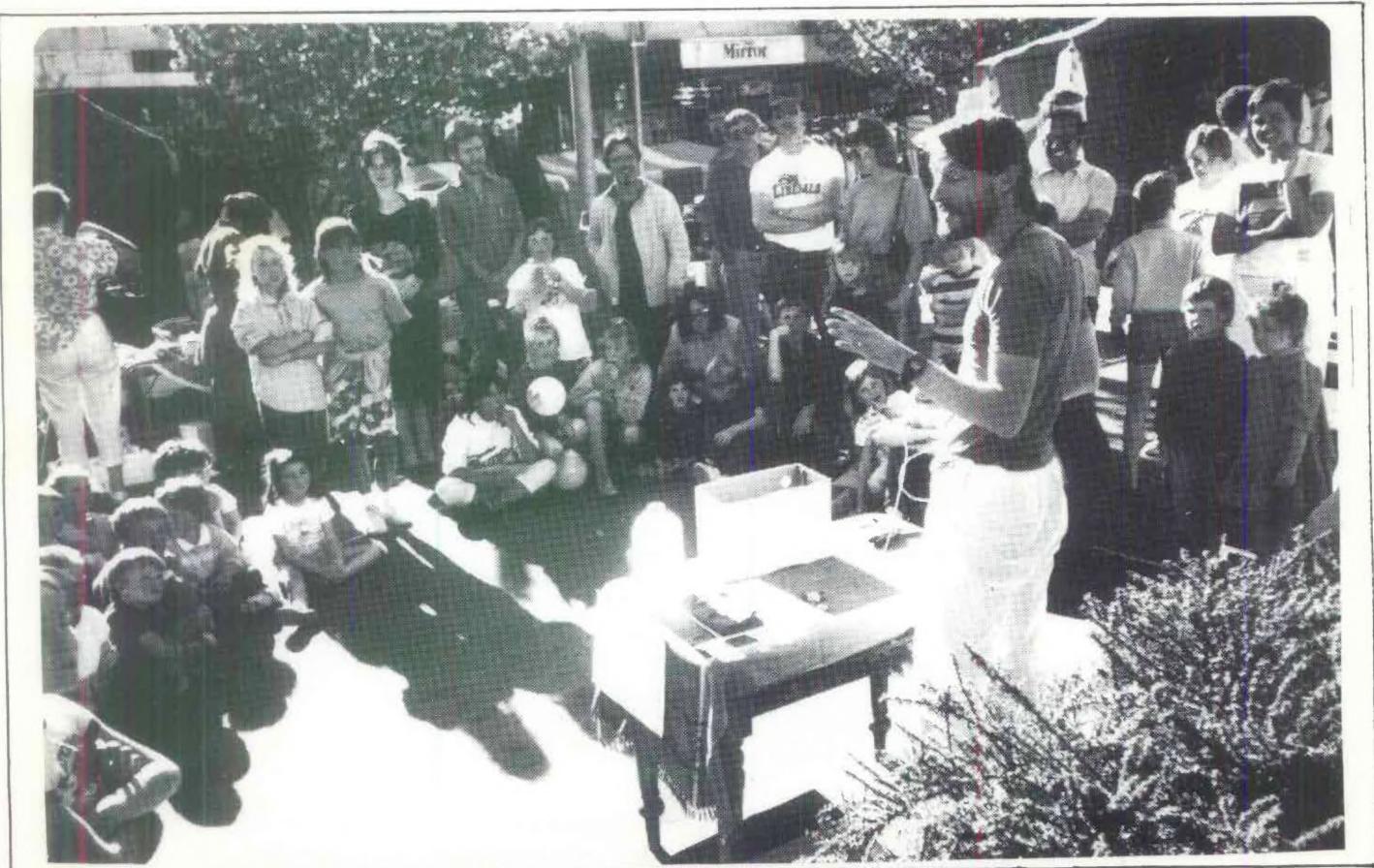
Ac. Paritoshananda Avt. Sectorial Sec.  
Sectorial Office  
Ac. Parananda Avt. Renaissance  
Universal/RAWA Sec.  
Ananda Palli  
Ac. Agamananda Avt. AMURT/Dharma  
Pracar Sec.  
Adelaide  
Ac. Rainjananda Avt. Sectorial Office  
Sec.  
Sectorial Office  
Ac. Madhvidyananda Avt. Society  
Building/Farm Sec.  
Sydney  
Ac. Jayeshvarananda Avt. Master Unit/  
Ind.Pro./Farm. Pro. Sec.  
Sectorial Office  
Ac. Rtabuddhananda Avt. Education  
Sec.  
Sectorial Office  
Ac. Dhritijinananda Avt. Press &  
Printing/EMS Sec.  
Perth  
Ac. Diipaunkara Brc. PR/Publications/  
Medical Sec.  
Adelaide  
Ac. Kapil Brc. Regional Sec. Brisbane

Brisbane  
Ac. Manibhusan Brc. Regional Sec.  
Guam  
Guam  
Ac. Anumaya Brc. Regional Sec.  
Wellington  
Auckland  
Ac. Cittabodhananda Avt. Trainer  
Ananda Palli  
Ac. Divyalokeshananda Avt. SF &  
Acting Regional Sec.  
Port Moresby  
Ac. Subreshvarananda Avt. CS SDM  
Melbourne  
Ac. Nabhaniilananda Avt HPMG Sec.  
Melbourne  
Ac. Rainjaneshvarananda Avt. CS VSS  
Brisbane  
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